1:Redfield E-5 (1926-1927)1930
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It remains to indicate the relation of the formal government to the actual social organization. The local political unit, the *municipalidad*, embraces Tepoztlán and the seven satellite hamlets and is therefore a recognition of the natural community. The seat of municipal government is at Tepoztlán. It consists of a municipal council (*consejo municipal*), embracing one chief officer (*presidente*) and eight assistants (*ayudantes*), a secretary, and a judge (*juez*). The last, with the aid of a more literate secretary, hears local complaints, and, if he cannot compose them, transmits memoranda on such matters to Cuernavaca. The government is in form elected annually on the first of January. In fact, it is (at the time of this study) appointed from Cuernavaca, the seat of the state government, from among those in political sympathy with the state government in power.[1] At present,[2] election by viva voce, as an emergency measure, under control of the party in power, permits a slate to be installed with the active participation of a handful of adherents and the almost complete indifference of the body of the population.

This government does little beyond the administration of routine matters. Except for occasional regulations dealing with the exploitation of or possible injury to the communal lands, no legislation is passed. An attempt is made to collect local taxes,[3] but such

[1] During 1927 the Campesinos (rural radical party).

[2] 1927.

[3] There are four: a tax on real estate, a sales tax on domestic animals, a tax for use of the slaughter-house, and the tax on merchants using the public *plaza*.

1:Redfield E-5 (1926-1927) 1930
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attempts are not infrequently resented by individuals who paid no taxes during the years of the revolution. Furthermore, valuation of property is in the hands of a committee of inhabitants who put down their own and their neighbors' lands for a merely nominal value. Thus deprived of revenues, the municipal government cannot initiate improvements.

Until recent years local government was by the old *cacique* system whereby a single individual of personality and local prestige ruled the community with the consent of public opinion. The *cacique* usually served for life. This system, along with the informal neighborhood organizations to be described later, probably suited better the political spirit of the village than do the exterior forms of an annually elected and annually changed municipal board. Now the law is enforced requiring the municipal government to be changed every year.

Nevertheless this government, drawn from the people, more nearly represents them than did the provisional rulers sent down after the revolution by the federal government, or than do now the collectors of the state tax, where they are outsiders similarly imposed on the community by the state. Such pro-consular representatives of an exterior power remain, so far as personal experience would indicate, only long enough to exploit and defraud the natives. Justly the objects of fear and suspicion, they pass a tenure of office in no small measure dependent on the readiness of the gun.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

To a lesser degree the election of federal senator and deputies also touches the Tepoztecan population. On these occasions politicians from the capital come to the village to electioneer and to organize sympathizers for their candidates. However, the intervention of the governor of the state is much more direct in these elections, and so Tepoztecans tend to view them as state or regional elections. On the whole, the younger generation participates very little in politics, since this is a matter for the older men.

Some indication of the Tepoztecan sense of belonging to the Mexican nation may be gathered from their reaction to the question of Mexico's participation in World War II. Most Tepoztecans were opposed to Mexican entrance into the war on the side of the democracies. Under the influence of Sinarquist propaganda, sympathy with the Axis powers developed in the village. Rumors began to circulate that Zapata was not really dead but was fighting with Hitler, and that that explained why the Germans were winning so many victories. The latent and widespread anti-U.S.A. sentiment was encouraged by rumors that the Mexicans were being asked to fight to save the gringos. Nevertheless, the Tepoztecans accepted the Mexican declaration of war as one of those decisions of the omnipotent federal government, about which nothing can be done. This Tepoztecan attitude of passivity was typical of the attitude of most Mexicans toward the war.

Since the Revolution the state of Morelos has developed an intense political life that has reached into Tepoztlán. After the thirties, constitutional government was instituted and the governor and local officials were elected, rather than imposed. Political campaigns and electioneering became important; and Tepoztlán, because of its proximity to the state capital, received much attention from prospective candidates. In the attempt to get votes, speakers appealed to state loyalty with such slogans as, "First the Morelenses and then the Mexicans," and made typical demagogic preelection speeches. A good number of Tepoztecans show enthusiasm and interest in state politics, and several hundred men generally turn out to hear the speeches. The election of a new governor always means the possibility of some advantage to the village, or at least to a few Tepoztecans who have actively supported him.

ECONOMIC FACTORS

The Tepoztecan economy is not self-sufficient, and is an integral part of the larger national economy. Tepoztlán exports corn, charcoal, and plums to Mexico City, and in turn imports manufactured goods and some foods. Trading relations involve contacts with individuals in the big city, and occasionally Tepoztecans go directly to Mexico City to make purchases. Since the construction of the road, trade and economic contacts with Mexico City have been much more frequent. The tourist trade has also made for increased contacts with outsiders.

Trade between Tepoztlán and other towns in the state of Morelos develops knowledge of the region and its peoples. Tepoztlán carries on most of its trade with Cuernavaca and Yautepec, but also with smaller towns and villages in the state.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

3 status distinctions and family organization:

175 565 In the pre-Hispanic period Tepoztlán was a highly stratified society, with a few *principales* (ruling families) on the top of the social pyramid and the mass of *macegueles* (commoners) at the bottom. The *Relación* tells us something about class relations and gives us a picture that agrees quite closely with our knowledge of the structure of Aztec society at the time of the Conquest.[1]

[631 642] The [Tepoztecans] recognized only two *principales;* one called *chichemeca hueytzin tecutli* and the other *cacametecutli,* until they became a *señorío* of Moctezuma, a fact recognized by their tribute of paper; and to the two *principales* they paid no regular tribute, except what they asked. They worked their lands, built houses and made clothing and gave them fowl and all that they needed.

When the lords who governed them went into the street [carried in litters] no one, man, woman, or child, was to appear on the street, except for the *principales* who accompanied them, and if perchance someone passed by, he was ordered punished; and in case this was not feasible, the said Indian threw himself to the ground, and asked pardon . . . and to have any dealings [with the lords] they did not approach them directly, but went to one of their *principales* who had the position of judges, one of whom was called *Tlacuhcalcatzintle* and the other *Tecpanecatzintle* and the other *Cuacoatzintle*. . . .

175 565 631 642 After the Spanish Conquest the social structure was modified considerably, but the old hierarchal arrangements persisted—except that the political and religious power was transferred to the new ruling group represented by the Spaniards. In Tepoztlán many of the old *principales* were maintained in power by the conquerors and were incorporated into the new administrative apparatus. Judging from early colonial documents, the local bureaucracy during the second half of the sixteenth century was very large, certainly much larger than the present bureaucracy, and in all probability larger than the pre-Hispanic one. In 1579 we find almost one hundred individuals on the official payroll of the municipio, as compared to less than twenty today.

The independence of Mexico from Spain in the early part of the nineteenth cen-

[1] *Relación*, pp. 241, 242.

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

tury seemed to have little effect on Tepoztecan internal structure. The political life of the village continued in the hands of families who represented a mixture of the old *principales* and the new Spanish elite.

During the Díaz regime the domination of the village by the upper *cacique* group reached its peak, and class distinctions were marked. The *caciques* owned most of the privately held land, controlled the communal lands of the municipio and the local government, and formed an elite group who had social contacts with the elite of Cuernavaca and even of Mexico City. They were set apart from the rest of the village population by their large and more elaborate homes located in the center of the village, their urban styled clothing, their literacy and superior education. Vicente Ortega, the *cacique* in power almost until the outbreak of the Revolution, was a *compadre* of the governor of the state of Morelos, and served as a representative to the state legislature; and other leading Tepoztecans achieved high positions in the state administrative hierarchy.

The Revolution transformed the social structure of the village. The upper or *cacique* families fled the village for their lives and lost most of their wealth, particularly their cattle and artisan shops. The poor who remained also had to leave the village repeatedly, and sought refuge in the surrounding *cerros* when government troops were approaching. Once peace was restored, the families slowly began to return to the village. Some of the *caciques* or their sons also returned to take up residence in their battered or burned homes. It was necessary for all, rich and poor, to begin life anew and build back to normalcy. But they were building within a new social framework. The participation of the villagers in the ranks of the Zapatista forces, the revolutionary slogans of "land and liberty" and "down with the *caciques*" had left its imprint on the psychology of the people and acted as a distinct levelling influence. The political dominance of the *caciques* was gone. And a fundamental economic change had occurred, for the communal lands of the municipio, which constituted about eighty per cent of all the lands, were again available to the villagers. By 1930 the village had also recovered its *ejido* from one of the nearby haciendas, further broadening the land base in the village.

FACTORS IN STATUS

Today, class distinctions in Tepoztlán are much less marked; the former economic and social bases for class distinctions are gone.[2] But there are numerous status distinctions in the village, and the possibility of some future development of sharper stratification on the basis of wealth can be seen. It might be more accurate to describe present-day Tepoztlán as an incipient class society.[3] Sex, age, and kinship

[1] Memory of former class distinctions remains and exerts some influence. The expression, "He is the son of a *cacique* family," was used repeatedly by our informants.

[2] The term "class" is used here in the traditional sense to distinguish between broad social groupings differentiated from other groupings by their relationship to the process of production, by occupational distinctions, income levels, and a sense of social distance that makes for cohesive social groups over a period of time. In this definition I follow MacIver who writes, "It is the sense of status, sustained by economic, political, or ecclesiastical power and by the distinc

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

agreeable to settling the issue and offered to sell the land titles back to Tepoztlán. A wealthy Tepoztecan, Vicente Gómez, offered to lend the money to the municipio for the purchase of the titles. This man later became a leading *cacique* in the village and controlled the local government. In an attempt to recover his loan, he levied heavy taxes on each sack of charcoal produced by Tepoztecans. A group of villagers finally assassinated him.

The land titles were again lost between 1900 and 1905 when a local priest sold to an outsider the land titles and other important documents kept in the archives of the convent.[8] A few years later the village had to buy them back at a high price. This occurred again in 1925 when the municipio paid 800 pesos to buy back its land titles from a non-Tepoztecan woman into whose hands they had fallen.

Judging from the early documents, there was little change in the system of communal landholdings during the entire colonial period. The only references of significance show that as early as 1567 Cortés had rented some Tepoztecan lands to the operator of his Hacienda of Tlaltenango and also to some Tepoztecans. Presumably Cortés was using communal lands for this purpose. The first great change in the system of landholdings occurred after the Revolution of 1857 when most of the communal lands held by the church were taken over by some of the leading families of the village as private property. After this time Tepoztecans could petition the local authorities for title to some of the communal lands.

One occasion for a fairly large distribution of communal lands to individual Tepoztecans occurred in the late 1890's as a result of an attempt of the Hacienda of Oacalco to grab some of the Tepoztecan lands. To present a stronger legal claim, the local authorities encouraged Tepoztecans to file claims for individual plots of land in the area which was being threatened, so that individual court actions could be lodged against the hacienda if the lands were taken. The private owners of the said lands backed up their newly acquired claims by force of arms, and managed to keep the lands for Tepoztlán. However, despite the Reform Laws of 1857, most of the communal lands of Tepoztlán remained intact and were not converted into private property.

Although the municipio of Tepoztlán held on to most of its communal lands, these lands were under the control of the local *caciques* and, therefore, were not always available to the landless Tepoztecans. Before the Revolution of 1910–20, the *caciques*, with the support of state and federal authorities, prohibited the villagers from using the communal lands in order to assure a cheap labor supply for themselves. One of the most important effects of the Revolution upon Tepoztlán was that the communal lands of the municipio became open to all Tepoztecans.

Another important change in the status of the communal lands occurred shortly after the Revolution as a result of the National Ejido Program. On April 24, 1921, a group of Tepoztecans, led by members of the colony of Tepoztecans in Mexico

[8] Manuel Miranda y Marrón, "Una Excursión a Tepoztlán," *Société Scientifique*, Bk. 24 (1905–06), pp. 22-23.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

City, appealed for *ejido* lands for the landless families in the village. The petition for *ejidos* asked that the lands of the neighboring Haciendas of Oacalco, which had taken Tepoztecan lands in the eighteenth and early nineteenth centuries, be restored.

After almost ten years of petitioning and investigations, the request was finally granted, and by a presidential order of November 24, 1929, Tepoztlán received in restitution 2,100 hectares of land from the Hacienda of Oacalco. Of these 2,100 hectares of land, 200 were unirrigated land cultivable only during the rainy season, 500 were forest lands, and 1,400 were scrub forest lands suitable for mixed grazing.[4] This meant that there were only 200 hectares of cultivable land available for distribution in individual *ejido* plots. In addition to these lands, there have recently been other so-called *ejido* grants. In 1937 and again in 1940, the Departamento Agrario created *ejidos* out of portions of the communal lands and allotted these lands to individual Tepoztecan families.

The working out of the Agrarian Reform Laws and of the *ejido* program in Tepoztlán has not been without difficulties. It has led to a conflict between municipal and *ejido* authorities. In the past the communal lands were under the jurisdiction of the local municipal authorities. However, the presidential order of November 24, 1929, gave Tepoztlán the lands it had lost and included a clause which stipulated that in the future the communal lands, as well as the lands granted to the municipio as *ejidos*, were to be under the jurisdiction and administration of *ejido* authorities.

This order violated an old and well-established tradition which had received legal expression in the laws of the state of Morelos, whereby control of all communal lands was vested in the municipal government. Shortly after the presidential decree was passed, conflicts between the newly created *ejido* authorities and the municipal authorities broke out. The municipal authorities insisted in their right to control the communal lands, and when the *ejidatarios* refused to recognize this authority, they were jailed. The sending of federal troops to the village was threatened, to straighten out the confusion. Legally and technically the point of view of the Departamento Agrario won out, thereby weakening local authority.

One of the results of the change in authority is that the very scanty income of the municipio has been further reduced. It may be noted that this trend from local to national authority over communal lands began in 1926, when the Forestry Department took over responsibility for controlling and preserving the forest resources of the nation. Since that date, Tepoztecans who want to cut or burn wood for charcoal must, in theory, obtain the permission of the forestry authorities and pay the tax set by them. However, as we shall see later, in practice there are many violations; and at the time of this writing there is a flagrant disregard of any authority whatsoever in the making of charcoal.

Another conflict resulting from the *ejido* program in Tepoztlán is that between the *tlacololeros*, who have traditionally depended upon the communal lands for hillside agriculture, and the newly created *ejidatarios*. These two have come to be

[4] Most Tepoztecans think of this land as part of the communal holdings; only the arable portion is called *ejido*.

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pasture. For this reason, many farmers hire several peons at this time, involving an outlay of cash. At least one peon is often hired during the plowing and seeding and the first cultivation. Farmers not owning oxen and plows must rent them.

The cost of production does not always have relation to the amount of corn produced, because some fields require more work than others. In the specific cases given in Table 33 the larger production was offset by higher costs (about 32 pesos per *carga* in Plot I) and conversely, the plot which required least outlay in cash or labor yielded the least corn (about 24 pesos per *carga* in Plots II and III). Differences in cash value of the corn produced are due to the changes in market price. Those who are forced to sell immediately after the harvest receive lower prices than those who hold on.

HOE CULTURE

The land used for *tlacolol* (hoe culture) is of two distinct types, located in different areas of the municipio. One type is known as *texcal*, which is covered with black volcanic rock and a semi-deciduous scrub forest in which the leaves fall and rot during the dry season and make a rich but thin topsoil in little pockets among the rocks. The other type of land is known as *cerros*, and refers to the mountainsides. Most of the *cerros* used for *tlacolol* are of lime rockbeds with many rock outcroppings and scrub forests, but of a somewhat different nature than in the *texcal*. Both types of land are at some distance from Tepoztlán, so that the farmers who work this land must spend approximately two hours each way in going and returning from work.

The use of the communal lands for *tlacolol* is a fairly recent phenomenon in spite of the fact that Tepoztlán has had its communal lands since pre-Conquest times. Before the Revolution of 1910-20 during the Díaz regime, the well-to-do *caciques* who controlled the political life of the municipio forcibly prohibited the use of the communal lands for *tlacolol*. As we have indicated earlier, their primary motive was to assure themselves of a labor supply for their own lands. One of the principal changes in the economic life of the village brought about by the Revolution was to deprive the *caciques* of their power and to return to the people the right to use their communal lands. But in the years immediately following the Revolution, that is between 1920 and 1927, relatively few individuals became *tlacololeros*. The population of the village was still small and there was a relative abundance of rentable land because of the absence of many families from the village.

In 1927 the municipio lost control of the *tlacolol* lands, which passed to the jurisdiction of the forestry department. At this time Tepoztecans lost their right to work *tlacolol* because the forestry department, as part of its national program of conservation and prevention of soil erosion, forbade the indiscriminate cutting and burning of trees—an integral part of the process of preparing *tlacolol* land for cultivation. With the rapid increase of population in the thirties, the shortage of land became acute and the need for the *tlacolol* land urgent. Many individuals began to open *tlacolol* plots illegally and were fined.

2;Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

a sorry picture. Inefficiency, irresponsibility of officials, dishonesty and graft, lack of local funds for public improvements, betrayal by leaders, widespread suspicion of the government and its motives, lack of village unity, and apathy are among the salient traits.

LOCAL GOVERNMENT

The local government is known as the *ayuntamiento* and consists of the following officers: president, *síndico procurador*, *regidor de hacienda*, secretary of the *ayuntamiento*, treasurer, police chief, sub-police chief, *juez menor*, secretary to the *juez menor*, and porter. In addition there are eight *ayudantes*, each representing one of the *demarcaciones* of the village. The president, *síndico*, *regidor*, and *juez menor* are elected by popular vote for a two-year period.[1] The other officials are appointed by the president in agreement with the *síndico* and *regidor*.

The duties of the major officials are determined by state law. The way in which the officials function depends upon their personalities. A meek president will serve only as a figurehead and allow the *síndico* and secretary to run the government. An aggressive president may in turn take over the functions of the other officials. The president is the executive officer and as such is the official representative of the village in dealings with the outside. His signature is necessary for most correspondence and official acts. He sets the fines for infractions of the law; in addition, the inhabitants often bring their private difficulties and family quarrels to him.

The *síndico* is charged with responsibility for protecting the communal resources of the municipio, that is, the lands, forests, and water resources. It is he who guards the titles to these resources. He has authority to use the local police to apprehend anyone suspected of immoderate or illegal use of communal resources. The *síndico*, together with the president, inspects the accounts of the municipio. In addition, he is responsible for the inspection of cattle before they are slaughtered to determine that they are not diseased. He must inspect the cattle brands to be sure that the cattle have not been stolen. Furthermore, he is the sub-agent of the Ministerio Público, and in this capacity acts as an attorney general, responsible for investigating all violations of the laws of the state.

The *regidor* is responsible for the financial operations of the municipio, and the treasurer serves as his assistant.

By far the greatest number of tasks falls to the secretary of the *ayuntamiento*. He is generally the most literate of the officials, and the present officeholder is a competent typist. He opens and closes the government offices six days a week, signs all correspondence, attends all public functions, maintains the records of the municipio, advises the other officers of the state law, keeps the president informed of all complaints, and attends to all complaints and requests for certifications.

The chief of police is directly responsible to the president and the entire *ayun-*

[1] There have also been other changes in the number of government employees. The present government organization follows the requirements of the State Constitution of 1930. From 1910–30 the state of Morelos was under military rule.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

175 631 Another document written four years later gives the fullest account we have of the officials and the political organization of the village.[28] This document lists the same officials as the one of 1575, but in addition lists many others, including the church officials. The document reveals clearly the integration of church and state, and is interesting in that it reveals the existence of a remarkably large government bureaucracy, certainly when compared with present conditions in the village.

From the latter part of the sixteenth century until the nineteenth century we have little data on political history in Tepoztlán. Before the Revolution, from about 175 642 1880 to 1910, Tepoztlán was governed by local *caciques* who held power with the aid and support of the Díaz regime. Older informants remember back to the time of the *cacique* Felipe Gómez, who was the president of the municipio for a number of years beginning about 1880. Tradition has it that Gómez was dictatorial. He sold wood from the communal lands to the neighboring haciendas and pocketed the money. He prevented the Tepoztecans from opening *tlacolol* and from producing charcoal for sale. Those who protested were recruited into the army or sent to the penitentiary, Quintana Roo. Finally the villagers rose against him and he [669] was murdered in his house, which was in the center of the village where the new school now stands.

Gómez was followed by Vicente Ortega, a famous *cacique* who was in office from about 1887 to 1910. It was during his regime that the Wells Fargo Company built [48%] the Mexico City–Cuernavaca Railroad which runs through the municipio. The coming of the railroad led to much internal tension in the village; it was opposed by Tepoztecans who accused Ortega and the government in power of selling out to the gringos. It is said that Ortega received one peso for each tree cut down by the railroad workers, and that much of the income enriched him. However, it must [365] be noted that this money was also utilized for public improvements in the village. [373] The water pipeline was put in in 1902, the Palacio Municipal was built a few years earlier, the market place was improved, and oil lamps were set up on the main street to provide night lighting.

175 669 During the Ortega regime, in 1893, there was a small and abortive attempt to overthrow him. The story of this incident is told in the autobiography of one of my informants and is here paraphased.

> In 1893 a man by the name of Canuto Neri, of the state of Guerrero, headed a small armed uprising against the Díaz government. A Tepoztecan, Roberto Ibarra, sympathized with the movement and sought to enlist support for it in the village. He managed to recruit twenty men who met secretly and Ibarra was made a colonel. Three nights later they started the rebellion by shooting off their guns in the plaza and crying "Death to Vicente Ortega." However, Ortega was not frightened. He armed his servants and waited for the rebels to come for him. But the insurrectionists were frightened and went home. Colonel Ibarra, however, left for the town of Tlayacapan to see his *compadre* Quiroz, who was also in the plan for the uprising and had the rank of general. Ibarra related

[28] *Ibid.*, Exp. 252. See Chapter 4, "Economics: General Aspect and Historical Background," p. 92, for the officials listed in this document.

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what had happened and Quiroz asked many questions, getting the names of each of the rebels. Then Quiroz felt a sudden pride in being able to tell the government, so he called Yautepec and asked them to send troops saying, "Come here quickly for here is the *pájaro de cuenta* (culprit)." Meanwhile Quiroz entertained Colonel Ibarra and had his wife serve a meal. Two hours later the troops arrived and surrounded the house. Quiroz then said, "Compadre, we are besieged. When you came in someone must have seen you and informed the government." Then Ibarra gave himself up.

Ortega voluntarily retired from public life and was followed by a triumvirate consisting of Demetrio Rojas, José Donaciano Navarrette, and Don Pedro Mesa. This group took over the responsibility for the administration of the communal resources and were most unpopular because of their refusal to permit Tepoztecans the use of the communal lands.

The first serious threat to the dominant position of the *caciques* in the village occurred in 1909, just on the eve of the Revolution. The occasion was the contest for state governor. The Díaz candidate Escandón was opposed by Patricio Leyva. The village divided and a Comité Liberal Tepozteco was formed with Leyva as its candidate. The leaders of the pro-Leyva group were Refugio Sánchez, Esequiel Labastida, and Bernabel Labastida, all of whom were later to become Zapatistas. The slogan of Leyva was "Down with Porfirio Díaz." Demetrio Rojas imprisoned Bernabel Labastida and had him sent to Quintana Roo on what informants say were trumped-up charges of robbery. In addition, they had the support of two Tepoztecans who had been living in Mexico City since 1901, Tranquilino Hernández of the barrio of Santo Domingo, and Carlos Ortiz Rojas of La Santísima. The men were members of the Typographical Union of Mexico City and had helped found the Confederación Regional de Obreros Mexicanos, known as CROM, one of the first Mexican labor organizations. These two Tepoztecans later played an important role in the political life of the village during the twenties.

Escandón won the governorship, and apparently the Díaz regime was in. But suddenly in 1910 the Revolution broke out in the north and it was not long before it started up in Morelos. It should be noted in this connection that Tepoztlán was one of the first places in the state of Morelos to join the Revolution.

Few villages in Mexico have suffered more than Tepoztlán during the Revolution. In February, 1911, more than a year before Zapata's call for revolt in Morelos, Tepoztlán was liberated from the rule of the local *caciques* and the Díaz days were over. The village was the scene of repeated invasions, first by rebel troops and then by government forces. From the start the villagers' sympathies were with the rebels. The promise of land was a great appeal, but for a time the Tepoztecans attempted to continue their normal routines and remain neutral in the impending struggles. This was impossible, since neither the Zapatistas nor the Federales would have it that way.

The Zapatistas recruited soldiers and demanded services from the villagers, just as did the Carrancistas later on. The difference, however, was that most of the villagers helped the former voluntarily but were forced to help the latter. As a rule

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[1945-1946]

175 646 658 But as there are always people who try to interfere with the work of the individual in charge, these people got together and complained to the government of the state. They declared that they were being charged large sums, and that the money was being taken by the municipal president for himself. In view of this, Campos was suspended and called before the governor of the state, to render an account of the funds collected. The governor of the state later realized that these charges were merely calumnies with which the people were trying to discredit the municipal president.

175 646 [624] This council did not work in harmony with the Commissariat of the Ejidos, since they were of opposing parties. Because of this, the Commissariat of the Ejidos tried to usurp some properties of the township, such as the textile workshops, which are almost on the edge of the town. It was on this account that Campos, seeing that this was wrong, tried to oppose them. He also opposed them in the matter of the communal forests, which, though owned by the town, were being managed by the Commissariat of the Ejidos.

During this administration they also held the inauguration of the school which had been built by the request of Angel Bocanegra. Of course, there had to be high personages present, among them the president himself. The council tried to get together some funds for the inauguration, proceeding immediately to print coupons for sale to the citizens. The governor of the state learned of this and, as the state government had taken on itself the matter of the inauguration, he ordered that the funds which had been collected in the town should be refunded to each of the contributors.

On one occasion when the governor was to speak on the matter of the inauguration, the municipal president was not to be found in the town, and this was sufficient reason for the governor to become very angry. Speaking with the enemies of the council, he declared to them that they were authorized to impeach Campos and all the other members of the council and to set others in their places, who would know how to take care of the administration of a town. Some people wished to do this, but others decided that it was preferable that Campos should continue.

On the day of the inauguration of the school, Campos pinned a medal on Angel Bocanegra, calling him "favorite son of this town," and he also pinned another medal on the governor. When this council finished its term, it also tried to elect its candidate for the [666] municipal presidency. He was an intimate friend, but he could not win because of being from another township.

SUMMARY

The above account gives some insight into the behavior of politicians and touches upon some of the salient aspects of political life in the village. (See Fig. 48.) These might be summarized briefly as follows:

631 642 [666] (1) According to the law of the state of Morelos, municipios are to be free and autonomous political and administrative units. In practice we have seen that this is not the case. Rather, the municipio appears to be no more than an administrative dependency of the governor. It is he who resolves conflicts and makes most of the important decisions for the municipio, including the determination of who shall be the successful candidate. The incident cited above, whereby the president arranges with the opposition group in Tepoztlán to depose the president because the latter did not happen to be in the village when the governor made an unexpected call, is indicative of his arbitrary action.

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

FROM 1910 TO 1920

Tepoztlán suffered extremely during the years of the Revolution, and village life was completely disrupted. The village was repeatedly occupied by the opposing forces, homes were burned, crops and animals destroyed, and the people completely impoverished and forced to flee. A large number of Tepoztecans had their first contacts with city life at this time. Village population declined markedly, many having lost their lives in battle or as a result of hunger and illness. With the Revolution, the political power of the *caciques* in Tepoztlán was broken, and the old class distinctions were abolished.[38] The church barely functioned during this period and religious life was at a standstill.

FROM 1920 TO 1930

In the ten years after the Revolution, the village struggled back to normalcy. Population increased rapidly as people returned and as living conditions improved. In 1930, constitutional government was established in the state of Morelos, providing for independent municipios and "free" elections. New political factions arose, reflecting the post-revolutionary tension and unrest, which culminated in a minor civil war in Tepoztlán. The many restrictions placed on the church by the new federal government caused the church to shut its doors, so that religious life was again at a minimum. In 1920, the Colonia Tepozteco was established in Mexico City, exposing Tepoztlán to a permanent and active urbanizing influence.

FROM 1930 TO 1945

The changes which occurred in the past twenty years have been far reaching and may be summarized as follows: a rapid increase in population, an improvement in health services accompanied by some decline in the importance of *curanderos*, a marked rise in the standard of living and the aspiration level of the people, the growth of a class of small landowners, the development of a greater variety and specialization in occupations, a decrease in the use of Náhuatl, and a corresponding spread in the use of Spanish, a rise in literacy and the beginnings of regular newspaper reading, and a greater incorporation of the village into the main stream of national life.

The primary influences for change have been the new road, the granting of *ejidos*, and the expansion of school facilities. Corn mills were also important. Be-

[38] Here again, the concrete historical data do not follow the logic of the folk-urban continuum. One of the criteria used in Redfield's definition of the folk society is that it is a classless society. As we go toward the urban pole of the folk-urban continuum we might expect greater class differentiation. But Tepoztlán today shows much less class stratification than in 1910, so that we might conclude that Tepoztlán was more of the folk society type today than in 1910. Similarly, the classless society of the future, as envisioned by the socialists, would, according to the folk-urban continuum, have to be considered a folk society. Becker has avoided this difficulty in his sacred-secular dichotomy by setting up subtypes under each category. He distinguishes two types of sacred societies, the folk and the prescribed, each in turn with their subtypes. The socialist society would probably be classified under the sacred-prescribed type.

5: Lewis E-5 (1943-1944, 1947-1948) 1955
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escape his watchful eye. Nor did it escape the notice of others in positions of power who did hold office. While the medical aspects of the clinic were of paramount concern to local health practitioners, its organizational aspects attracted the watchfulness of local political officials.

The Political Climate of Tepoztlán

The village of Tepoztlán is the largest of eight villages that comprise the municipality of Tepoztlán. It is the seat of the municipal government and as such is the most important administrative and political center of the municipality. The municipality of Tepoztlán is one of 27 municipios of the state of Morelos. It is governed by the state constitution which provides for "free municipios," local governments elected by popular vote.

The municipal government consists of the following officers: mayor, syndic, comptroller, secretary, treasurer, police chief, subpolice chief, justice of the peace, his secretary, and a porter. In addition, there are eight councilmen, each representing one of the wards of the village. The four major officials—mayor, syndic, comptroller, and justice of the peace—are elected by popular vote for a two-year period. The other officials are appointed by the mayor in agreement with the syndic and comptroller.

The duties of the major officials are determined by state law. Their manner of functioning depends upon their personalities. A meek mayor will serve only as a figurehead and allow the syndic and secretary to run the government. An aggressive mayor may take over the functions of the other officials. As executive officer, the mayor is the official representative of Tepoztlán in dealings with the outside. His signature is necessary for most correspondence and official acts. He sets the fines for infractions of the law; in addition, villagers often bring their private difficulties and family quarrels to him.

By far the greatest number of tasks falls to the secretary. He is generally the most literate of the officials. He opens and closes the government offices six days a week, signs all correspondence, attends all public functions, maintains the records of the munici-